

popular spaces. One of the non-Jewish merchants who took advantage of the new situation was John Wana-maker, whose large advertisements from that time forward were conspicuous in the Bennett newspapers.

The Bennett papers came out with undiminished circulation and full advertising pages. The well-planned catastrophe did not occur. Instead, there was a rather comical surprise. Here were the non-Jewish merchants of New York enjoying the choicest service of a valuable advertising medium, while the Jewish merchants were unrepresented. Besides, the "punishment" which the Jews had administered showed no signs of inflicting inconvenience, let alone pain. The "boycott" had been hardest on the boycotters.

Unable to stand the spectacle of trade being diverted to non-Jewish merchants, the Jews dropped their hostile attitude and came back to Bennett, requesting the use of his columns for advertising. Bennett received all who came, displaying no rancor. They wanted back their old positions, but Bennett said, No. They argued, but Bennett said, No. They offered money, but Bennett said, No. The choice positions had been forfeited.

The Growth of the Jewish Press

THEN a curious circumstance transpired. A few Jews whose business sense had overcome their racial passions had continued to advertise in the *Herald* all through the "boycott." When they saw their rebellious brethren coming back and taking what positions they could get in the advertising pages, they suspected that Bennett had lured them back by offering a lower rate. So they wrote to Bennett, demanding to know the circumstances, and as usual Bennett published the letter and replied that his rates had not been lowered.

Bennett had triumphed, but it proved a costly victory. The Jews persistently followed the plan which they had inaugurated as early as 1877 for the ruin of another New Yorker who had refused to bow before them. All the time Bennett was fighting them, the Jews were gradually growing more powerful in New York. They were growing more powerful in journalism every year. They were obsessed by the fatuous idea that to control journalism in New York meant to control the thought of the country. They regarded New York as the metropolis of the United States, whereas all balanced minds regard it as a disease.

The number of newspapers gradually diminished through combinations of publications. Adolph S. Ochs, a Philadelphia Jew, acquired the *Times*. He soon made it into a great newspaper, but one whose bias is to serve the Jews. A tabulation of the Jewish publicity that finds its way into the *Times* reveals interesting figures. Of course, it is the quality of the *Times* as a newspaper that makes it so weighty as a Jewish organ. In this paper the Jews are persistently lauded and eulogized and defended. No such tenderness is grafted on other races. It is quite possible that the staff of the *Times* will not regard this as entirely true. Personally and individually, the majority of them are "not that kind of people." But there is the *Times* itself as evidence.

And then Hearst came into the field—a dangerous agitator because he not only agitates the wrong things, but because he agitates the wrong class of people. He surrounded himself with a coterie of Jews, pandered to them, worked hand in glove with them, even fell out with them, but never told the truth about them—"never gave them away." Naturally, he received large advertising patronage. The trend toward the Jewish-controlled press set in strongly, and has continued that way ever since. The old names, made great by great editors and American policies, slowly dimmed.

A newspaper is founded either on a great editorial mind, in which event it becomes the expression of a powerful personality, or it becomes institutionalized as to policy and becomes a commercial establishment. In the latter event, its chances for a continuing life beyond the lifetime of its founder are much stronger. The *Herald* was Bennett, and with his passing it was inevitable that a certain force and virtue should depart out of it.

Bennett, advancing in age, dreaded lest his newspaper, on his death, should fall into the hands of the Jews. He knew that they regarded it with longing eyes. He knew that they had pulled down, seized, and afterward built up many an agency that had dared speak the truth about them, and boasted about it as a conquest for Jewry, a vindication of the oft misquoted prophecy, "He that curses you I will curse." Bennett loved the *Herald* as a man loves his child. He so arranged his will that the *Herald* should never fall into individual ownership. He devised that its revenues

should flow into a fund for the benefit of the men who had worked to make the *Herald* what it was. He died in May, 1918.

The Jewish enemies of the *Herald*, eagerly watchful, more and more withdrew their advertising to force, if possible, the sale of the paper. They knew that if the *Herald* became a losing proposition, the trustees would have no course but to sell, notwithstanding Mr. Bennett's will.

A Gallant Paper's Memory

BUT there were also strong moneyed interests in New York who were beginning to realize the peril of a Jewish press. These interests provided a large sum for the *Herald's* purchase by Frank A. Munsey. Then, to the general astonishment, Mr. Munsey discontinued the gallant old sheet, and bestowed its name as part of the name of the New York *Sun*. But the actual newspaper managed by Bennett is extinct. Even the men who worked upon it are scattered abroad in the newspaper field.

Even though the Jews had not gained possession of the coveted *Herald* they had at least succeeded in driving another non-Jewish newspaper from the field. They set about obtaining control of several evening newspapers, which action is now complete.

But the victory was a financial victory over a dead man. The moral victory, as well as the financial victory, remained with Bennett as long as he lived; the moral victory still remains with the *Herald*. The *Herald* is immortalized as the last bulwark against Jewry in New York. Today the Jews are more completely masters of the journalistic field in New York than they are in any capital in Europe. Indeed, in every capital in Europe there is a newspaper that gives the real news of the Jews. There is none in New York. And thus the situation will remain until Americans shake themselves from their long sleep, and look with steady eyes at the national situation. That look will be enough to show them all, and their very eyes will quail the oriental usurpers.

The moral is: whatever comes out of New York now must be doubly scrutinized, because it comes from the center of that Jewish government which desires to guide and color the thoughts of the people of the United States.

A book containing 236 pages of the first twenty articles on *The International Jew* will be sent to any address, upon receipt of 25 cents in stamps to cover printing and mailing cost.

Non-Jews Held Up

Unless a man admires the Jews, he cannot be admitted to the United States. That is, if he does not admire the Jews, the authorities will not permit him to pass Ellis Island. This was the experience of Major General Count Cherent T. Spirodovitch. It seems unbelievable, but it is true, and the attention of the State Department of the Government of the United States is hereby respectfully called to the matter. The New York *Tribune* of December 14, reports the case, which has been confirmed—"After he had satisfied a board of special inquiry that he had not come to this country to conduct propaganda against the Jews," Count Spirodovitch was released from Ellis Island. "He was forbidden the privilege of landing until he could appear before a board at Ellis Island, it being believed that he had come to the United States with a view to issuing propaganda against the Jews." What if he had? Those who come to issue propaganda against the English and the French and the Bolsheviks are admitted. Since when has the United States had authority from the people to bar non-admirers of the Jews from this country?

Millions for Relief?

The American Jewish Relief Committee, since its organization in 1914, has expended more than \$33,000,000 for the relief of Jewish war sufferers in Eastern Europe and other parts of the world and further appropriations of from \$500,000 to \$1,000,000 monthly are being made by the joint distribution committee, of which Felix M. Warburg is chairman. More than half this big total was spent in Poland, Lithuania and Courland and about \$4,000,000 each in Russia, Austria-Hungary and Palestine. In view of the fact that these millions pass through the hands of the same international Jewish bankers who financed Japan for the war on Czaristic Russia and the Bolshevik revolution, the question is asked in certain quarters: is all this money spent on feeding the hungry and clothing the naked? The Jews are crying out continually against the lending of American money to Poland to help her get on her feet and defend herself against the Bolshevik menace. The transfer of thirty-three millions of dollars of this nation's wealth to the centers of revolutionary unrest in Europe under the auspices of a single committee of a single race or nationality might well be checked up by Congress.

Did They Get Gibson Out?

The Polish press expresses deep regret over the news of the resignation of Hugh Gibson, the first American minister at Warsaw. It will be remembered that Mr. Gibson served as secretary of our legation in Brussels during the war period and later ably assisted the minister, Brand Whitlock, in his splendid work in behalf of the Belgian population. The *Przeglad Wlasczyny*, of Warsaw, says that Mr. Gibson was always a staunch friend of Poland and bravely defended the nation against false stories of "pogroms" and persecution of the Jews. Was this the reason for his departure?

Jewish World Notes

A Minister Makes Correction

Dr. E. E. Violette, a minister of Kansas City, recently preached a sermon in which he presented the Jewish propagandist point of view very clearly. The sermon, however, was not reported to his satisfaction, and he wrote to a Kansas newspaper as follows:

"On account of several letters and telephone calls regarding a report of my sermon of Sunday night, will you kindly for the sake of accuracy make a slight correction? I was reported to have said that Jenny Lind, Rubens and several other singers, artists, musicians and writers, were Jews. What I did say was that many of these were financed by Jews. I can understand how an error of this sort could be made because one who heard the sermon corrected me for saying that my handsome friend, Irvin S. Cobb, of old Paducah, 'was a Jew.' No, Irvin never 'was' a Jew and is not now. What I did say was this: 'Irvin Cobb was financed by Joe Freidman, a Jew, of Paducah, Kentucky.' The italics are ours."

Jews in Moscow

One of the largest theaters in Moscow has been renovated and rededicated as a special home for Jewish plays, Moscow now being "the center to which many talented young Jewish artists have been attracted," according to a Jewish News Service dispatch.

Count Witte and Jacob Schiff

In a recent installment of the memoirs of Count Witte, the Russian statesman, now appearing in the London *Daily Telegraph*, an incident is related that gives us a flash of light on the methods of certain Jewish financiers. It will be remembered that Jacob H. Schiff boasted that he had financed Japan in the war of that country with Russia to "get even" with the czar's government for Jewish "pogroms." This did not deter him from heading a delegation of prominent Jews who called on Count Witte at Portsmouth during the negotiation of the peace treaty there. The party also included Oscar S. Straus and one of the Seligmans. They said they came to discuss the hard lot of the Jews in Russia. The count suggested that if all anti-Jewish restrictions were removed at once the Jews would be more harmed than benefited. (This was the precise argument later put forward by President Taft.) At this, he relates, Mr. Schiff flew into a rage unlike Mr. Straus, who showed great self-possession. Witte cabled a report of the discussion to Petrograd. . . . A little later the count met J. P. Morgan who offered to assist him in order that the Russian statesman might not have to go to Schiff and his colleagues.

Offends Jews—Gets Out

The Rev. Dr. William Carter, a Presbyterian clergyman, of Brooklyn, New York, was on the list of lecturers of the Brooklyn board of education until in one of his lectures he dropped a remark that the Russian Bolshevik Jews were "the offscourings of Judaism." The complaint against him was made by

a rabbi who had not heard the lecture. In the presence of the director of lectures, this rabbi used language toward the Presbyterian minister that was described as "malicious, malign and hateful." The director of lectures did not rebuke the rabbi, but suggested the minister's resignation. Of course, this was in the Judaized East! The director then wrote to his other lecturers that "in view of the highly sensitized condition of the Jews," the lecturers should use the soft pedal. This means silence or taffy. The Jews would soon construe silence as "persecution." So, after all, it means taffy. How far would a complaint of non-Jews have gone against Dr. Carter? When will the non-Jews stop being "sims"?

Jews Their Own Enemies

The Jew who bootlegs, puts a sword into the side of Jewish reputation. The Jew who does not pay his just and honorable debts, poisons Jewish credit. The Jew who gambles in public, puts a bullet into Jewish pride. The Jew who is loud and boisterous in public, puts a stiletto into Jewish self-respect. The Jew who abuses the privileges of insurance, puts disease into the vitals of Jewish honor. The Jew who practices sharp dealings, plunders Jewish prestige. The Jew . . . whose approach to lawlessness puts him near the border of illegality or even criminality, grievously injures the good name, the honor, the reputation of Jewry as a whole. Surely, pernicious acts of Jews themselves, is a form of persecution as destructive in its way as the intolerance, bigotry and abuse of those who deliberately seek or wish our destruction.—*B'Nai B'Rith News*.

Brandeis Dissents

By a vote of six to three the Supreme Court of the United States, on December 30, decided that the "secondary boycott" was criminally illegal, being a conspiracy in restraint of trade. One of the dissenting votes was cast by Mr. Justice Holmes who is about to retire on account of old age and another by Mr. Justice Brandeis, Jew and Zionist leader, who in this matter shows himself entirely in agreement with his co-racialist, Samuel Gompers. Commenting on the decision, Rabbi Rudolph I. Coffee says in the Chicago *Jewish Sentinel*: "With Justice Holmes' retirement, Justice Brandeis will be the chief defender of liberal and progressive ideas on the supreme bench. The tendency of our day seems reactionary and set against reforms. Justice Brandeis will be a tower of strength upholding the recent legislative gains of the new social order, although just now the target of many bitter attacks."